

Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortæbes, men have evigt Liv.

HYRDEN

"JEG ER DEN GODE HYRDE." — Joh. 10, 11.

Den som tror paa bliver ikke dømt; den ikke tror, er allerede dømt fordi han ikke har troet paa Guds enbaarne Søn.

Haugen, Rev. A. K. mars 1940

16de aargang.

Winnipeg, Manitoba, Andet Nr. i Mars, 1940

Nr. 6

Paaskebetraktning.

Mat. 28, 1—8.

"Han er opstanden! store bud! Min Gud er en forsnoet Gud, Min himmel er nu aaben! Min Jesu seierrike død Fordømmelsernes pile brød, Og knuste mørkets vaapen. O røst, min trøst! Ved hans seier, Som jeg eier, Helved bæver; Han var død, men se han lever!"

Atter feirer den kristne kirke verden over paaske til minde om Jesu død og opstandelse. Maatte Gud faa gi alle Hyrdens læsere en vel-signet paaskefest i Jesu navn!

Paa faldets dag sa Gud: "Jeg vil sætte fiens-kap mellem dig og kvindens sæd; den skal knuse dit hoved, men du skal knuse dens hæl."

Det var lysglimtet i det forfærdelige mørke som la sig over menneskeslekten ved syndefaldet. Det var den første forgjættelse om at Gud i sin forbarmende kjærlighet til os mennesker vilde sende sin søn fød av en kvinde. Denne lysfakkelluknede ikke ganske ut i de tusinder av aar som gik til Gud opfyldte sit løfte, idet Gud talte mange gange og paa mange maater til fædrene ved profeterne.

Da tidens fylde kom, begynte Guds engle at stige op og stige ned over Menneskesønnen. Jesus, kvindens sæd kom, som skulde knuse slangen hoved. Kampen begynte. Det avgjørende slag stod paa Golgata langfredag. Jesus dør paa korset. Han sier: "Fader i dine hænder overgir jeg min Aand." Og Johannes, som stod og saa paa, tilføier: "Han bøiede sit hoved og opgav sin aand." Nu har slangen saaret hans hæl, men ikke til døden. Han blir av vennelagte lagt i grav. Hans fiender blir ikke tillat av Gud at gjøre mer. Esai-as sier: "Man bestemte hos ugudelige hans grav, men hos en rik var han i sin død". Es. 53, 9. Denne spaa-dom gik bokstavelig i opfyldelse. Se Mat. 27, 57 flg. og Joh. 19, 38 flg.

Men sæt nu dette var det sidste vi faar hør om Jesus. Da var Jesu død til ingen trøst for os. Da vilde han ikke være den han sa han var nemlig Guds søn. For som Guds søn var det umulig at døden kunde holde ham. Paulus sier: "Efter hellig-hets aand er godtgjort at være Guds vældige søn ved opstandelsen fra de døde, Jesus Kristus, vor Herre". Rom. 1, 4. Ogsaa Peter sier i sin store pinsetale: "Men Gud opreiste ham, idet han løste dødens veer, eftersom det ikke var muligt at han kunde holdes av den". Jesu opstan-delse fra de døde beviser altsaa at han var Guds søn.

Men den beviser ogsaa, at da Jesus gik ind i helligdommen med sit blod fandt han en evig forsoning for vore synder. Guds retfærdige krav var fyldestgjort. Han døde for vore synder, men opstod til vor retfærdig-gjørelse.

Nu laa slangen hoved knust ved Kristi kors og den aapne grav. Paulus taler om Jesu opstandelses betydning for vor frelse saaledes: "Men er Kristus ikke opstanden, da er eders tro nyttig, da er I endnu i eders synder, da er ogsaa de fortapte som er hensøvede i ham, men nu er Kristus opstanden fra de døde og er blitt førstegrøden av de hensøvede". I. Kor. 15, 17—20.

Nu er frelsen vunden. Nu er der i Jesu død og opstandelse en aapen



"LIKESON MOSES OPHØIET SLAGEN I ØRKENEN, SAALEDES SKAL MENNESKESØNNEN OPHØIES, FORAT HVER DEN SOM TROR PAA HAM, SKAL HA EVIG LIV."

Joh. 3, 14—15.

vei tilbake til Gud. Nu kan du og jeg synge med Brorson:

"Nu er der vei til livets land, og alle følger hvad I kan, vor frelser og vort hoved. Han er opstanden, dette ord skal raapes høit paa denne jord. Han være evig lovet! Vær glad Guds stad! Alle tunger raaper sjunger Mot hinanden: Jesus er — han er opstanden".

Vi har lært i vor barnelærdom, at Gud av naade tilegner en bodfærdig og troende synder Kristi retfærdig-het frikjender ham fra synden og dens straf, og anser ham i Kristus som om han aldrig hadde syndet.

Ved Jesu aapen grav — kan vi ut-bryde med Paulus: "Død, hvor er din braad? død, hvor er din seier? — Men Gud være tak, som gir os seier ved vor Herre Jesus Kristus!"

Jesu opstandelse gir ogsaa den troende kraft til en aandelig opstan-delse og en hellig vandring i et nyt levnet. Uten hellighet skal ingen se Herren. Og den kristne begjærer med David et rent hjerte. Det gives os i Jesu opstandelse. Men dette liv angripes vistnok av synden, som endnu bor i os, men Jesus har nu overvundet de onde makter, saa vi skal i ham mer end seire, som har elsket os.

Til slut har vi ogsaa i Jesu opstan-delse vishet om vore legemers opstan-delse til salighet.

Jeg er opstandelsen og livet, sier Jesus, den som tror paa mig, om han end dør skal han dog leve. Vore le-gemer skal vende tilbake til støv, men sjælen er i Guds haand og pinen skal ikke røre den. Men den fulde salighet indtrær da naar sjælen forenes med legemet ved opstandelsen. Derfor sier vi med Peter: "Løvet være Gud og vor herre Jesu Kristi fader, som efter sin store barmhjer-tighet har gjenfødte os til et levende haap formedelst Jesu Kristi opstan-delse fra de døde, til en uforkrænke-lig og usmittet og uvisnelig arv, som er gjemt i himlene for eder" I. Pet. 1, 3—4.

Dette evige livs haap har den troende ikke bare for sjælen, men ogsaa for legemet; ti Jesus er blitt førstegrøden av de hensøvede. Han er hovedet, vi er lemmerne. Er hove-det opstanden, saa skal lemmerne le-vedegjøres i Kristus. Vi kan med freidigt mot, endog med død og grav for øie, synge med Luther:

"Opstandelsen og livet vist det er den herre Jesus Krist,

hvo paa ham tror han livet faar, om end hans legemes liv forgaar, og han som lever og som tror skal aldrig dø, det er Guds ord".

Ære være Faderen og Sønnen og den Heilligaand, som var er og blir en sand Gud fra evighet og til evig-het, Amen.

O. J. Marken.

DEN STORE, STILLE NAT.

Math. 26, 36. "Dan kom Jesus med dem til et sted som het Getsemane."

Stille! Jesus lider. Angst har over-faldt ham, mørk som døden, rædsom som helvede. Alle ondskapens aan-demakter er sluppet løs — den rene maa kjæmpe mot hele helvedes fryk-telige avskum. Og imens sover hans venner. Han maa træde persekaret alene. Ingen støtte, ingen forstaaelse, ingen trøst. Hør! gjennom tom-heten lyder hans røst som i angst: "Fader! er det mulig? —" "Nei, det er ikke mulig. Kalken maa tøm-mes. Hvis ikke, seier helvede — satan vil haanle, og døden vil klappe i knokkelhændene. For en nat! Den store ensomme kjæmper, saa blodet presses gjennom huden. Mens him-mel og helvede ser til i aandeløs spen-ding. — Kun menneskene svor og drømmer og danser, som de pleier. Hør! han taler atter — —: "Fader, er det ikke mulig, da skje din vilje!" Jeg vet ikke, om helvede noen sinde hadde haap. Naa brast det ialfald. Og dets fortvilelse er sort og satanisk. Men himlens jubel er gransløs. Skje din vilje! Det er seiren. Kal-ken tømmes, og av den mørke nats moderskjød fødes den evige morgen-røde for den faldne slekt.

"Dig, som for os kalken dark, Jesus, Jesus, evig tak."

Edin Holme.

(Modum Menighetsblad.)

DE TRE STØRSTE.

Ypperstepresten Kaiapas er med al sin gudsfrøgt en hjerteløs jesuit. Han blev avsat aar 36 av Pilatus's eftermand.

Herodes Antipas er sin fars søn, praktsyk og vellystig. Faren vilde dræpe Jesus som barn. Sønnen haaner hans renhet ved at kaste noget hvit tøj over ham, da han skulde føres ut i byen igjen. Paa aar efter dette var det forbi med Herodes's storhet. Aar 39 fik keiseren mistan-ke til ham, avsatte ham, forviste ham til Gallien og fik ham siden henrettet.

Det er denslags storhet Jessu gjen-

nemskuer og tier til. De hellige ord, de dyre perler skal ikke ofres her.

Og saa har vi Pilatus, den mæktig-ste, han som betydde mest i proses-sen mot Jesus. Ægte barn av sin tid, et ustadig liv, som baade begynte og endte lavt nede, men nettop her har han faat en forundelig høi stil-ling. Han skal ha vært træl. Det for-klarer baade hans grusomhet og hans feighet. Han hadde stillingen i 10 aar (26—35) De romerske herskere hadde for freds skyld søkt at und-gaa og føre hedenske romerske fan-ger of billeder ind i Jerusalem, men Pilatus befalte sine nye tropper at marsjere ind med fuldt utstyr (selv bodde han i Cæsarea.) Da folket saa keiserens billede og den romerske ørn paa Zions berg, blev det et skrik over hele staden. Flere tusen bor-gere samlet sig og drog ned til Ca-sarea til Pilatus. Her maatte de vente, først i 5 dager, før han vilde tale med dem, siden i 7 dager. Da fik de vite at deres bøn var avslaat. De var forsamlet i Cirkus, og det blev et stort skrik. Soldatene skulde jage dem, men de kastet sig ned, vilde heller dø for sin hellige lov. Da gav Pilatus efter.

Slik var han altsaa fra første stund, baade brutal og ræd for skriket.

Et træk er nævnt i Luk. 13, om noen galilæere, som hans soldater hug ned i selve templet mens de frem-bar sit offer, "hvis blod Pilatus blan-det med deres offer".

Et andet træk:

Det trængtes ny vandledding til Jerusalem. Det kostet meget. I templets kasse var det penger. Pi-latus tok av dette til vandleddingen. Men for jøderne var det hellig brøde at anvende det, som var helliget Her-ren, til et verdslig formaal. Da Pila-tus næste gang kom op til Jerusalem, var han belaget paa spetakkel. Han holdt til i det praktfulde palads, som Herodes den store hadde bygget, det som i evangeliene kalder "domhuset". Jødene "omringet domstolen og gjor-de stort anskrik" (heter det hos Jo-sefus). Pilatus hadde lat soldater klæde sig som borgere og blande sig med mengden. Paa et givet tegn lot han dem gaa løs paa mengden og slaa de verste skrikere med stokker. Mange blev slaat ihjel eller trampet til døde i den panik som opstod. Slik klarte han den vanskelighet.

Det som til slut styrtet ham var en strid i Samaria. Der hadde en falsk profet samlet en masse folk til en høitidelig vandring op paa Garisims berg for at finde noen hellige kar som Moses skulde ha gravet ned der.

Men Pilatus var rask for at hindre det. Soldater spirret veien op. Ryt-tere og fotfolk angrep byen og meng-den. Noen blev slaat ihjel paa stedet, mengden blev jaget paa flukt. Man-ge blev fanget og de fornæmste av dem blev henrettet.

Samaritanernes raad henvendte sig til Pilatus's nærmeste overord-nede statholderen i Syria, som nu avsatte ham og paala ham at reise til keiseren "for at svare for de be-skyldninger som jødene hadde rettet mot ham hos keiseren". Han kom til Rom nettop som keiser Tiberius var død. Han blev avsat, og vi hører ikke mere til ham.

Slik forgaar verdens herlighet.

P. Bj.

(Modums Menighetsblad.)

SWIFT CURRENT, Sask.

Det har været en aapen fin vinter engang efter jul 28 below sero, de sidste dagene er det faldt lit sne, men ikke saameget at biltrafikken er stan-set.

Her i byen gaar alt med det stille. Det er ganske mange norske men dem er saa spredt en her og en der. Kvinderne har regelmessige kvinde-forenings møter fjerde hver ons-dag, næste gang hos Mrs. Amundson. Paa vor sidste avholdte menighets

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.

Rev. H. L. Urness, Editor,
Bulyea, Sask.

Published semi-monthly. Subscription price:
One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to

Mr. Josef B. Haave,
Luther Seminary, Saskatoon, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by the
RUNDSCHAU PUBLISHING HOUSE,
Winnipeg, Man.

Forløsningen i Kristus.

O, hør et saligt bud for dig:
Din Gud har nu forbarmet sig —
Paa Golgata der flød et blod,
Som blev din løsepenge god.
Gud selv har os et offer bragt,
Al verdens synd paa Sønnen lagt.
For dig, for dig han døde der,
Nu frelst og fri i ham du er!
For dig, for dig han døde der,
Nu frelst og fri i ham du er!

O, hør et saligt bud for dig:
Din Gud har nu forbarmet sig —
I aarle stund han graven brød
Med evig seier over død.
Da lys og liv og lækedom
For hele verdens jammer kom.
For dig, for dig opstod han der,
Nu frelst og fri i ham du er!
For dig, for dig opstod han der,
Nu frelst og fri i ham du er!

O, hør et saligt bud for dig:
Din Jesus har forbarmet sig —
Ved faderhaand han lever nu
Og kommer daglig dig ihu,
Han vidner med sit blod idag,
At han har lagt paa sig din sak!
For dig, for dig han træder frem
Og aapner salighetens hjem!
For dig, for dig han træder frem
Og aapner salighetens hjem!

O, hør et saligt bud for dig:
Din Gud har nu forbarmet sig —
For blodets skyld han mod dig gaar,
Som Hyrden efter tapte faar,
Han vil dig tage, som du er;
Ti han paa Korsets frelse ser!
For dig, for dig den gjælder end,
Kom til hans Faderfavn igjen!
For dig, for dig den gjælder end,
Kom til hans Faderfavn igjen!

Med disse sangerens ord hilses
Hyrdens læsere og tilønsker alle en
glædelig Paaskehøitid i vor Seiers-
fyrste Jesu Kristi Navn. —U.

aarsmøte blev det bestemt at bygge
Norsk Luthersk kirkehus her i Swift
Current.

Bygge komite blev valgt av 3 mænd,
som skulde finde den bedste plads i
form av tomt, eller et passende hus
som var skikket for samme. Vi kan
slet ikke si at det er os mænd som
skal bygge nei, det er her som paa
mange, ja nær sagt alle steds, saa er
det kvinderne som er de første og
mest utholdende naar det er at re-
topholde kirkestellet her tillands.

Det var kvinderne som var de første
hin tidlig morgen til Jesu grav.
Ser at redaktøren ønsker sange og
andre indlæg for Paaskenumret. Jeg
har en gammel sang ifra det forrige
aarhundrede:

En høitid er uti Guds stad,
Den skare for Guds stol er glad,
Og os til fryd indbyder.
Benaadet hjertets stærke slag,
Bebuder Herrens seiers dag,
Og paaskeanngnen lyder,
Jesu Krist,
Du som døde
for vor brøde,
Dig til ære,
Synge vi med Himlens Hære.

Du for os døde og opstod,
Du seier vant og ved dit blod,
Vi skulde seier vinde.
Du ind i helligdommen gik,
O, saligt Paaskeminde.
Jesu Krist,
Du som døde,
for vor brøde,

Dig til ære,
Synge vi med Himlens Hære.
O, Jesu lad os dø med dig,
Lad ingen længer leve sig,
Med dig som dyrt os kjøpte.
Ved din opstandelse os gav,
Det ny det skjulte aandens liv,
Hvortil vi er døbte.
Jesu Krist,
Du som døde
for vor brøde.
Dig til ære,
Synge vi med Himlens Hære.

En salig ende fik vor nød,
vi se os frelst ved din død,
Halleluja og amen.
Kun giv at vi med dig opstaar,
Dit liv lad daglig fremgang faa,
uti os allesammen.
Jesu dræp du,
alt hvad ikke,
sig vil skikke,
Til dit rike.
Lad os her dig vorde like. —G.

PAASKE.

(Synges med: "Deilig er jorden.")

Han er opstanden! Graven er aapen,
Jesus har seiret og vi er fri.
Djavelens vælde mistet sit vaapen,
Vor grav et hvilested skal bli.

Synden er sonet. Seiren er vundet,
Jesus opstod i morgen gry.
Fred for den trætte. Lys er oprundet,
Lovsang skal lyde høit i sky.

Hæder og ære til vor forsoner,
Nu og i evighet skal ske.
Leve for evigt i sjælen toner;
Naar vi til sist hans ansikt se.
Paaske hilsen fra,
Agneta Solberg.

Modløs! Aa hvorfor skal dog dette blive,
Naar Gud har sagt, "Jeg altid med dig er."
Ei sorg og motgang kan dig fra ham rive;
Naar blot du holder fast, han er dig nær.

Ei bare gode dage har Gud lovet.
Det volder kamp, ja ofte megen strid,
At vække den som har i synden sonet.
Saa har det vært og blir til siste tid.

Er vi end svake, er jo han den stærke,
Det er hans gjerning, vi maa holde ut.
Skjønt ei i egen kraft, det bør vi merke,
Den hjælp alene komme kan fra Gud.

Styrk dine tjenere som ordet lærer —
Giv visdom til den rette vei at gaa —
Naar fra dit ord, din vilje de frembarer,
Det ikke tomt tilbake komme maa.

Gud giv os aanden regn i menigheten,
Saa sæden spire kan og vokse ret —
Saa naar tilende er vor vei hernelen,
Vi samles hos den herre vi har tjent.
Agneta Solberg.

TORQUAY, Sask.

Kjære pastor Urness:

Da jeg er syk og længter efter at
faa flytte hjem til min frelser Jesus
Kristus, saa ønsker jeg de vil sætte
ind denne sang i Hyrden, at jeg kan
faa bekjende min frelser, som har
været saa god mod mig. Naar haar-
de smerter kommer paa saa synes
tiden at være lang. Men det er alike-
vel bare en kort tid vi er her, og
saa, om vi er tro til ham, skal vi
snart faa møte ham som vor frelser
og faa følge ham hjem, og være med
ham i al evighet. Ifra en av Hyrdens
læsere

Ole H. Olson.

(Vær hilset længtende sjæl med:
"Salige er de fattige i aanden; ti
himlenes rike er deres". Matt. 5, 3.
—Red.)

Tonen: "Til fængslet jeg vandrer
saa stille."

I hjemmet jeg vandrer saa stille
Mine øine jeg festet paa Gud,
"Mens taarer paa kinderne rinder
Snart maa jeg forlate mit hjem."

O arme hvad skal jeg dog gjøre
Ved siden av mig gaar en røst,
"Som siger jeg er ei en kristen,
og vil rive mig bort ifra Gud."

Men Jesus han er jo der hjemme,
og alt er beret for mig nu.
"Snart skal jeg faa brudgommen
møte,
og der skal bli bryllupsfest der".

Men at jeg har syndet det vet jeg,

det gjør vi jo alle paa jord,
"Men Herren er naadig og kjærlig,
og er villig at forlate min synd".

Nu maa jeg da sukke og graate,
og beklage min skrøpelige synd.
"O vær mig dog naadig O Herre,
og hjælp mig at vandre med dig."

I verden jeg har vandret saa stille,
og mange er borte ifra Gud.
"O gid jeg fik dra dem til Jesus,
og møte dem hjemme hos Gud".

O de som er borte ifra Herren,
opsæt ikke tiden ei mer,
"Men luk op din dør for din frelser,
for der i dit hjerte at bo".

Det er bare et skrit ind i døden,
og timen kan komme saa fort,
"At de ifra verden maa vandre,
og hvet ikke hvorhen de gaar."

Snart vil jeg til Jesus faa vandre,
skal du være med mig did op.
"Da lad ikke taarene ride,
for jeg skal bli lyklig og glad".

Da lægges jeg ned i min baare,
og blommer det bryr jeg ei om,
"Men tænk heller paa missionen,
for der at dra sjæle til Gud".

KANDAHAR, Sask.

Kjære redaktør: — Den 22de feb-
ruar fyldte Mrs. Marie Fredrikson
80 aar, og jeg vilde gjerne flette
hende en krans ved at skrive lit i
"Hyrden" om hende. Det er nu me-
dens vor kjære, gamle lever, at vi
skulde vise dem vor kjærlighet og
ære. Naar de har forlat os er det
for sent.

Om eftermiddagen samlet menig-
hetsfolket sig i Mrs. Fredriksens
hjem for at lykønske hende med da-
gen for derved at kaste nogle extra
solstraaler over hendes skjønne, kri-
stelige og lykelige liv. Mrs. Fred-
rikson har lært den kunst at leve.
Hun har fundet det i livet som høiner
og klarer livsværdierne. Dertil kom-
mer at hun er frisk baade paa lege-
me, sjæl og aand og glæder sig i og
over livet. Vistnok har hun havt
sine dype sorger og bekymringer;
men ogsaa dette har vært hende til
velsignelse. Det har aapnet hendes
hjerte og sjæl for det som er virke-
ligt stort og godt, herligt og skjønt
her i livet, slikt at hendes øine og
ansikt formelig straaler av godhet,
lykke og glæde.

Efter programmet — som bestod
av to smaa taler og nogle sange stod
Mrs. Fredrikson op og i faa, men
kjærlige ord, takket for al venlighet.
og saa sang vi "O tænk naar engang
samles skal".

Hilsen J. Buvik.

En venlig apfordring.

fra bokmissionens eksekutivsekretær

Bokmissionen begyndte med at ut-
gi smaaskrifter og nummererte disse
i række eftersom de utkom: "Samaa-
skrifter nr. 1, nr. 2," o.s.v. Da vi
senere skulde utgi traktater gjorde
vi det samme med dem: "Traktat nr.
1, nr. 2" o.s.v. Paa denne maate fik
vi baade smaaskrifter og traktater
av samme nummer.

Nu faar vi ofte brever med anmod-
ning om literatur, men hvor bare
nummeret er opført uten nogen nær-
mere bemærkning om hvad der er
tænkt paa, og følgelig er vi aldeles
i vildrede om, hvad vi skal sende.
Der er ogsaa flere som bruker be-
nævnelsen "Tracts" paa vor literatur
enten de tænker paa smaaskrifter
eller paa de egentlige traktater.
Dette er forvirrende.

Derfor ber vi:
Vær saa venlig da du skriver til
bokmissionen efter literatur at nævne
enten det er smaaskrifter eller trak-
tater du tænker paa naar du opgir et
nummer.

Vi vil være meget taknemlig for
denne tjeneste.

Olaf Guldseth.

Da "gamle Eva" trodde
hun maatte dø.

(Fra V. F. B.)

Før jeg fortæller om denne uhyg-
gelige hendelse som jeg trodde had-
de bragt mig døden, maa jeg fortælle
hvem jeg er.

O. A. VOLDENG

Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT, SASK.

GREETINGS with Psalm 43:3
From the Business Manager of
HYRDEN — THE SHEPHERD

Will you send me your subscription to
our paper at once? You need it —
It needs you!

Josef B. Haave,
Luther Seminary,
Saskatoon, Sask.

Please credit me with.....
years' subscription to Hyrden (The
Shepherd) at 50c per year.

Name

Address

Det hører jo med god tone at pre-
sentere sig. Og dannet vil jeg være.

Jeg er søster til gamle Adam som
er bedre kjendt end jeg, om end ikke
fuldt saa synlig.

Jeg er litt ældre end han eftersom
Eva faldt før Adam.

Nu vil nogen synes at jeg er for-
færdelig gammel, og det er jeg jo og-
saa, men dere kan tro jeg føler mig
ikke gammel.

Faar jeg bare mat og klær nok, saa
staar det ikke paa, og det faar jeg
næsten altid.

Min bror har tat bolig i mændene
og jeg i kvinderne. Jeg tror forres-
ten at jeg har vært heldigst med
losjiet.

Efterhvert som de gamle dør, fø-
des der nye, saa hittil har det ikke
vært ondt om hus.

De fleste er godt alliert med mig,
saa livet blir ganske behagelig.

Endel har faat den fikse, falske
ide at de har jaget mig paa dør. Naar
disse mennesker forsynder sig, som
nok ofte er tilfælde, saa skylder de
paa min nære slegtning Satan. Jeg
slipper saaledes letvint fra det hele.
Det er stundom gildt at leke gjemsel.

De værste boliger jeg har er de
pietistiske kristne. Hos dem blir
det ofte lite mat og klær, og ofte er
der ogsaa koldt og ufysent. Men det
har nu gaat til denne dag. — — —

Nu maa ingen tro at jeg er nogen
hedning. Nei, jeg gaar ofte i kirke
og tildels ogsaa paa bedehuset og i
kvindeforeninger er jeg næsten dag-
lig. Jeg kan gi ganske store beløp
ogsaa somme tider, men føler det
altid bedst naar nogen ser det.

Den rasjonalistiske forkyndelse
liker jeg meget godt. Likedan den
slags som tillater folk at gaa i tea-
ter, kimo og kortspillag.

Paa disse steder blir jeg altid godt
traktet og føler mig frisk og kjek
som aldrig før.

Likedan har det glædet mig at
mange religiøse ledere har faat mere
syn for sport og denselag.

Enda et lyspunkt er det at præke-
nerne nu som regel er korte og mø-
terne er ogsaa korte, saa jeg faar
anledning til at lufte mig efterpaa.
Da blir det ofte adskillig flirt og
spektakkel, og jeg træffer min bror
Adam og vi har det hyggelig sam-
men.

Den præken jeg liker minst er
den som handler om Jesu blod og
saar. Tales der formeget om at kors-
fæste kjødet med dets begjæringer,
saa liker jeg ikke det heller.

Opdragelseskristendom har jeg
sværmet for. Vækkelseskristendom
har derimot faldt mig tungt for bry-
stet.

Vækkelsestider er trængselstider
for mig. Jeg trøster mig imidlertid
med at naar vækkelsen er over blir
det bedre dage igjen. — — —

Ja, saa var det litt om den triste
begivenhet som jeg aldrig glemmer
og som jeg haaper ikke vil gjenta sig.

Der kom en emisær Pietisten til
byen. Han skulde holde bibeltimer
i bedehuset over forskjellige emner.

Nogen stor søkning til hans møter
var det ikke, men jeg gik da som
enhver vil forstaa.

Paa første møte talte han over
"Tungens synder" ut fra Jak. 3,
1—12.

(Fortsættes.)

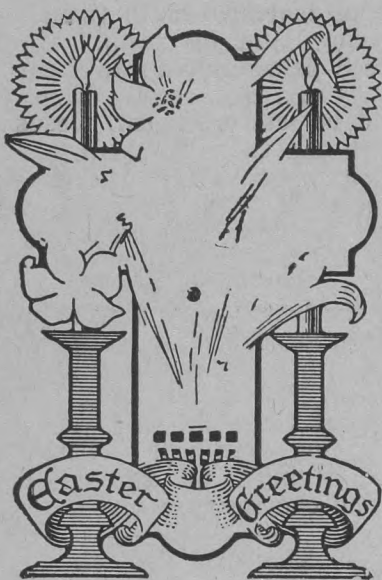
For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, Second Nr. in March, 1940



A Living Hope

1. Peter 1: 3—5.

"A living hope" — in these words is expressed the driving force which makes the Christian life go on. If it were not for the Christian's living hope of an inheritance reserved in heaven for him, he would not prize for long the salvation offered him in Christ. If it were not for this living hope, he would soon join the ranks of those who are indifferent to the public worship of God. If it were not for this living hope, he would have no reason to give of his means for the work of missions, nor would he feel any particular interest in the salvation of his neighbors.

But the Christian has a living hope which makes his salvation the most prized possession in the world. It makes him love to worship God with others. It inspires him to great sacrifices in order that others may have this same living hope.

Peter declares that the living hope of a Christian is based on the most wonderful fact in history, namely, that the crucified and buried Christ is risen and living. Our sins brought Him to the cross. There He bore the sins of the whole world. There our sins killed Him — yes, our sins had their share in causing His death.

But not your sins, nor my sins, nor the sins of the whole world, could keep Him dead. He arose a victor over death and sin. "He was declared to be the Son of God with power by the resurrection from the dead." Now we have a living hope, based on the resurrection of Christ.

Scripture makes plain the fact that the resurrection of Christ is basic in our faith. For example, we read in Romans 10: 9, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God hath raised Him from the dead, thou shalt be saved."

Not until the risen Christ became real to the disciples could the Holy Spirit give them such power in preaching that 3000 were converted in one day. Not until then could He make them bold in testifying of Christ to the leaders who had plotted His death. Not until then could He fill their hearts with joy in suffering for Christ. Not until then could He inspire them with a living hope in the face of disappointments.

Disappointments and trials come to all of us, but the resurrection of Jesus Christ assures us that our labor is not vain in the Lord. Reader, do you have this living hope? When everything seems hopeless and you are filled with dismay, do as Paul exhorts in 2 Timothy, "Remember Jesus Christ risen from the dead." He was crucified, but He is not on the cross now. He was dead, but death could not hold Him in its bonds. He was buried, but His grave is empty.

Do you lack power in your Christian life? Look to the risen Christ who speaks, "All power hath been given unto Me..... I am with you always". Do you lack boldness in your

witness for Him? Look to the risen Christ who gives the Spirit of adoption whereby we cry, "Abba, Father". Do you lack joy? Look to the risen Christ who promises, "Because I live ye also shall live." Do you lack hope? Look to the risen Christ who declares, "Be thou faithful unto death, and I will give thee the crown of life."

That person will be saved who in faith lays hold of the suffering, crucified and dying Savior of Holy Thursday and Good Friday. But a Christian will not be happy an victorious in this life until the risen and victorious Christ of Easter becomes real to him. Then he will have a living joy and hope that looks beyond the trials and sufferings of this life to the heavenly inheritance reserved for us. The resurrection of Jesus Christ assures us that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us in heaven.

—G. O. Evenson.

Mother Laid to rest!

It was on Christmas Eve she summed up all as usual. She had her devotion before she retired, she read the Christmas message from "Jansen's Husandagt bok", a book she loved to read very much.

She had given her heart to Christ early in her life and had learned to love the word of God and was an ardent reader of the word up until the end.

She had a rich store of beautiful thoughts which the richness of life's experience had made all the fuller in meaning.

At 2 o'clock in the morning she became very sick and the Doctor had to be called and he found she had double pneumonia. From this she recovered, but her heart was bad and was not able to fully recover, but grew weaker as the days went on and in the morning of Feb. 4th she passed away to be for ever present with the Lord.

Obituary.

Mrs. Maren Pauline Hval passed away at her home 9 miles South of Wilcox, Sask., on Sunday morning Feb. 4th at the age of 80 years 10 months and 6 days. She was born in Ringerike Norway on the 28th day of March 1859, and was united in marriage to Mr. Gaberiel Olsen Hval also of Ringerike Norway on Dec. 16 — 1878. She emigrated to the United States with her husband in 1884 and settled near Rothsay, Minn., on a farm where she resided until the spring of 1901 when with her family she moved to Marshall County S. D. where she remained until 1906, when she came to Canada and settled on a farm 9 miles South of Welcox where she resided until her death.

The Funeral service was held on Tuesday Feb. 6th at 2 o'clock p.m. in the Norwegian Lutheran Church. Rev. Milo. E. Lee, of Macoun officiated.

She leaves the following to mourn her loss: Seven children, Mrs. Ole Nelson of Dummer, Sask. Nels G. and Martin Hval, Mrs. J. E. Anderson. All of Welcox, Sask. Mrs. E. M. Stanley of Baunty, Sask., Mrs. Eric Flatekval of Armstrong, B. C., and Mrs. Julia Strain of Cabool Mo., U. S.A. her husband and 3 children predeceased her.

N. G. Hval.

NOTICE

The Fourteenth General Convention of the Norwegian Lutheran Church of America will be held in Central Lutheran Church, Grant Street and 4th Ave. S., Minneapolis, Minn., from June 5—12, 1940. Watch the papers for further announcements.

A. J. Bergsaker, Gen. Secy.

"Mother"

Hush! there are footsteps
Ascending up the stairs
I know who is coming
As I hear sighs of prayers.

The steps is slow and surely
How patiently she trod,
Each sigh a little prayer
Her thoughts go up to God.

Soon she will be seated
Closely to my God,
A word of cheer she's speaking
There is nothing now to dread.

Something sweet about her
She drives away all fear,
I am so contented
Whenever she is near.

Now she has her bible
We spend our time in reading,
I close my eyes in wonder
It seems that I am dreaming.

My eyes are open wide again
To see her smiling face
With lips which whisper prayer
From a heart so full of Grace.

Time is passed, she must go
She bends we kiss each other
Her hair white, steps is slow
But, I thank God for mother.

Bertha (Mrs. Eric Flatekval.)

A GREAT WORK

"Do you ever feel lonely?" someone asked the lighthouse keeper on a wild and far out-point at sea. "No!" said the keeper, "Not since I saved a man."

Our work in the kingdom will never become drab and uninteresting when we know that millions of lives and souls are waiting to be saved. They are looking to the Church of Jesus Christ for help and salvation.

Take another look at the tremendous program of our church in Christian Education, Home Missions, Foreign Missions, and Pensions. When we see so much good work that remains to be done in these institutions and fields, we respond individually with Paul when he says: "I am a debtor." I will work while it is day.

Pennies Will Help!

About 100,000 Master Penny Containers will be distributed in our church on Ash Wednesday, and collected on Good Friday or Easter Sunday.

Think of the possibilities! A 100 per cent participation by all of our members and friends would bring almost unbelievable results. Could it not be true this year that all would use the system adopted by our church for the holy Lenten season when our hearts and minds are turned toward Calvary once more? This is the time for the Penny-A-Meal campaign.

With the 528,377 members giving a Penny-A-Meal during Lent, the net daily income would be \$15,851.31. Multiply this amount by the 47 days from Ash Wednesday until Easter Sunday, and the amazing total for our budget would be \$745,011.57. This would amount to 74.1 per cent of all that we need for all of our synodical work for the coming year. The encouraging fact would be that such a goal could be reached in the first two months of a new church year. Wouldn't that be a splendid

answer to the question: "What have I given to Thee?"

All Together!

In order to bring in the encouraging amount of 74.1 per cent of the Budget by Easter, it is essential that a container be delivered to every home on Ash Wednesday, and collected by Easter. A well prepared and publicized plan for distribution and collection of the cans will bring in about four times as much cash as a hit and miss method, or no plan at all. When people are asked to help themselves to a container in the rear of the church some Sunday, and to bring them back sometime in Lent, the results will always be most disappointing. But we look for wonderful results because, "the God of heaven will prosper us," and our members and friends are wonderfully loyal.

A Working Plan.

1. Committees to make personal calls in distributing and collecting the containers is most effective.
2. A personal letter from the pastor with each can is helpful.
3. In exceptional cases mailmen will deliver cans for two or three cents apiece.
4. Include all associates and friends as well as members.
5. A postcard, with a special plea form the pastor, about the middle of Lent will be well repaid.
6. Call attention to the silent banks in the homes at every Lenten service. Use posters to advertise.
7. Pray often! Organize well! Work hard!

We Can Do It!

74.1% by Easter.

1. Our slogan for victory—A Penny-A-Meal from every member of every family for every meal during Lent.

2. Use the containers at every meal rather than wait until the close to put in the full amount.

3. Many will get more joy out of giving \$.05, \$.10, \$.25, \$.50, or even \$1.00 per meal than to give a penny. Last year many containers brought in \$25.00 and \$50.00 from cheerful givers.

4. Can some single wage earners pay for whole families who through poverty and sickness are unable to do their full part?

5. Give in memory of absent loved ones, or for departed dear ones.

"Must I be giving again and again forever?"

"No," said the angel and his gaze pierced me through.

"Just keep on giving until the Master stops giving to you."

Then we will have the joy of seeing the kingdom go forward even in this confused and chaotic world.

Stewardship Dept., N.L.C.A.

408 Fifth Avenue South,
Minneapolis, Minn.

Announcement

The Camrose Circuit of the N.L.C.A. will meet in the Bethel Congregation, Westaskin, Alta., Rev. K. O. Kandal's charge, March 29—31. The Text will be Rev. 3, 7—13. The main theme will be introduced at the opening Friday, March 29th at 2:00 P.M. Remember these meetings in your prayers. A. H. Solheim, Pres. A. K. Odland, Sec'y.

Lutheran Broadcast Station CJRM.
M.S.T., Regina, Sask.

"Lutheran hour" by Dr. Walter A. Maior of Concordia Seminary, St. Louis, is now heard by means of electrical transcriptions every Wednesday evening at 8:30, M.S.T. Lutheran Radio Service every Monday evening at 8:30 M.S.T.

Whenever the church asks something of our people, it never asks too much. It does not ask for itself. It asks for God and your neighbour.

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

A divine sacrament plants the child into the body of Christ. A divine covenant holds the child within the arms of Jesus.

The Holy Spirit through divine grace nurtures the child which has been received through baptism into the body of believers.

Mark 10:13: "They brought unto Him little children that He should touch them." The task of keeping baptized children in contact with the touch of Christ is one that merits consideration and full discussion.

Of more value than rubies are the Church's baptized children. They constitute her future. They are her only living assets of hope. To nurture the child is to plant the church, as well as to please the Lord.

I Joh. 1: 7: "But if we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus His son cleanseth us from all sin."

Gal. 3: 27, "For as many of you as were baptized into Christ did put on Christ."

Matt. 19: 14, "But Jesus said: Suffer the little children and forbid them not to come unto me; for to such belongeth the kingdom of heaven."

Acts 2:38-39, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are far off, even as many as the Lord our God shall call unto him."

(Excerpt from Lutheran Teacher.)

Keep Infant Baptism before our People.

Our Plea:

1. The child has its rights. Is. 3:4.
2. Christ has given His promise to bless little children. Luke 2:28; Matt. 19:14.
3. Parents must not construe the pastors plea as unwarranted.

Most parents do not realize the meaning of the baptized child in the home. Baby's body is taken care of beautifully—(Books on child care). Baby's mind is developed step by step.

But baby has a heart too. His heart is born in sin. Baby's heart must be filled with love. Since baptism baby has faith. Do parents nurture this faith implanted in Baptism?

Parents should be taught to look upon their children as God sees them.

1. A little child is created in the image of God. Gen. 1:27. A little child has a life that will live in the Kingdom of Heaven. A child is a gift of God to Mother and Father.

2. The baptized child becomes a lamb of the flock of God. Is. 40: 11. Parents should be trained or reminded what their spiritual duties are.

Parents ought to reach the children in the following spiritual avenues:

1. Through purity of life. (Matt. 5:8.)
3. Through purity of training. (Ps. 24: 4.)
3. Through heaven born discipline. (Ps. 40.)
4. Through development of God-like habits. (Ps. 57:7.)

I.

The Work of Organizing the Cradle Roll.

Material needed: one baby.

It is better to have a small enrollment with each child cared for personally than a large enrollment that stops there.

The work should be entrusted to someone who loves little children, to someone who loves her Savior, to someone who loves the Church, to someone who has insight into human nature so that she will display sympathy tact, goodwill.

II.

A Vision of the Task.

"Behold I have set before thee an open door." Rev. 3:8. A door stands open for the Cradle Roll Worker. It is the door of opportunity and service. Unlimited in opportunity. Magnanimous in its service.

One Cradle Roll Worker said, "I am amazed when I stop to think of the greatness of the Cradle Roll Work; of how little we seem to realize it. It means child study, child welfare, Mothers' training, evangelism."

Subjects we could discuss at Mothers' meetings:

1. Our church rights.
2. Teaching a child about God.
3. Teaching a child to pray.
4. How to tell Bible stories.

5. Teaching a child to be truthful.
6. Dealing with the child's fears.
7. How to handle an angry child.
8. Teaching the child to love Jesus.
9. How to develop unselfishness.
10. Songs and games for the child.
11. Shall we punish the child?

III.

Materials for Cradle Roll:

1. Enrollment cards.
2. Pamphlet cards.
3. Birthday cards.

IV.

Our Cradle Roll Standard (Ideal).

A. Exalt Baptism in Congregation.

1. Support pastor.
2. Make survey of unbaptized children.
3. Through special literature, exalt the place of the child.

a. duty of parents.

b. responsibility of church.

B. Enroll all baptized children.

C. Make provision for Christian Nurture the child in the home.

1. Through mothers' meetings (Pastor give talks on early child training).

2. Through literature for family Altar, prayers, Bible stories and Songs.

D. Provide contact between church and home.

1. Invitation to parents of small children to special services (pastor preaches on home.)

2. Through Cradle Roll Day in Sunday School.

3. Through Social affair in connection with Ladies Aid meeting.

4. Through a recognition of birthdays up to the age of 4 or 5.

—Mrs. Amund Tveit,

Cradle Roll, Sec'y.

REDEEMING THE TIME.

One of the keenest minded saints of the Household of God it has ever been our good fortune to know, fairly amazes me with her keen perception and alert mind. Well over the "Three score and ten" age limit, her mind is as keen as many a girl of her teens or twenties. Her secret? Every day as she goes about her housework, she memorizes some verse of a favorite song or a verse or verses of Scripture. Thus is her mind kept alive and alert as she stores up treasures everlasting.

One of our nationally known Evangelistic Pastors is famous for his ability to recite whole chapters and books from the Holy Scriptures. Asked how he did it, he replied that he always kept some verses of Scripture pasted on the windshield of his car and everytime he stopped for a red light, instead of chafing over the delay or becoming irritated by his neighbor who many times crowded him into the curb, he found the delay all too short for the memorizing of the text on his windshield.

Another found that by having a Scripture Portion in his pocket while on the "L", instead of wasting the precious moments on the sensational parts of the daily papers, he could, by reading while on the car, going to his office and returning in the evening, read the Bible through in just about six months.

One keen-minded brother found the memorizing of the Scripture passages a sure and permanent cure for insomnia. He started turning on the light when he could not sleep and choosing some Scripture verses, he set about memorizing them. It beat "counting sheep" and he soon found that he was permanently cured of sleeplessness.

Do you say you have no time to read the Bible through, much less time or ability for memorizing verses? Just take a moment right now as you read this and calculate how much time you waste daily,—time that is spent in perfectly useless doings,—listening on Radio Programs that do you no good, reading sensational pieces in the daily press that actually do you harm, or just passing the time without doing much of anything. Losing precious time. Why not start in to "redeem" a little of it? — Selected.

Camrose Circuit Luther League Convention Report.

(Conclusion)

Rev. A. M. Vinge, our District president spoke on Saturday eve on the part of prayer in the Christian Life. He brought out the need of prayer, the promises of prayer, the possibilities of prayer and the results of prayer.

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RYLEY, ALTA.

At the divine service on Sunday morning Rev. Kandal spoke on "The Christian Life is a Life of Faith". He stressed that the righteous shall live by faith. He made a plea for a return to faith in God as the solution to everything. He also pointed out dangers confronting this faith of our fathers. Holy communion service was conducted by the local pastor, Rev. Solheim. Special music by the Senior and Junior choirs of the Camrose Lutheran Church added much to this service.

On Sunday afternoon the choral union under the direction of Mr. C. A. Ronning sang five songs. Rev. Vinge spoke on the subject "The Blessed Hope of Christ Coming Again". The fact of Christ coming again has the following effects on Christian Life: purifies life, causes watching and waiting, drives us to prayer, preserves Christian Life, and impels us to work while yet there is day. He pointed to the signs which indicate that Christ is coming soon. The fact that Christians generally see events being fulfilled which point to His coming was referred to as the rustling of the bride's garments' in expectation of her bridegroom coming. A convention offering of \$50.00 was given for support of the work of the League.

The final session was as crowded as other Sunday sessions, and many heard the service, again through the amplifiers in the basement. It was the first time in the history of the League that the winter meetings had been so crowded. Music for this session was provided by Wetaskiwin, Armana, and the College Choir. The new officers were installed by Rev. Solheim, president of Camrose circuit. Rev. Odland of Bawlf spoke on "The Christian Life is a Life of Consecration". He pointed out the dangers confronting consecration viz; putting a Christian stamp upon worldly minded young people; friendship with the world and indifference about social life. The greatest work on earth demands our all and a spirit of willingness to serve as laborers alive unto God. The following resolutions were passed at this session:

1. I. Cor. 15: 57 "But thanks be to God, which giveth us the victory through our Lord Jesus Christ".

2. Resolved that: We thank the Camrose Luther League for the invitation to hold the convention in Camrose.

3. We thank the Camrose Congregation and its pastor for their kindness in permitting their church for this convention.

4. We strongly emphasize the absolute and tremendous significance of the individual Leaguer's right relationship to God as basic to any and all efforts to further the cause of Christ, and we urge prayerful self-examination in the light of God's Word on the part of our Young people.

5. We thank the speakers, choir director and others who have contributed to the success of the convention.

6. Whereas Christ said "Ye cannot serve God and mammon" Matt. 6: 24, and whereas our existing social system places profits above human values and whereas this emphasis is unchristian and contrary to the teachings of Christ, be it resolved, that we, as Luther Leaguers, give ourselves to Christ and our church and offer her our loyal support by intelligent membership, regular attendance, generous giving, ardent prayer and devoted service.

7. Whereas we know that the Church has brought untold blessings to all generations, including our own, and whereas we would not want to live or die in a land where no church spires point heavenward, be it resolved that we, as Luther Leaguers, give ourselves to Christ and our church and offer her our loyal support by intelligent membership, regular attendance, generous giving, ardent prayer and devoted service.

The convention voted to plan a special anniversary convention next year in commemoration of 25 years of work.

—Ida Hoveland.

Convention Reporter.

(Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it?" John 6: 60.

Jesus had spoken to them about receiving Him by faith. He had made it painfully plain to them that if they did not receive Him they would be eternally lost. Jesus had spoken the truth to them.

Scripture says that the time will come when they will not endure sound doctrine. Are we living in a time like that?

If we are to be saved we must hear the truth—be willing to hear it. Therein lies our safety both for time and eternity. Only Christ can satisfy. Only Christ can save. Thank God that there are still those who are willing even still to listen to a "hard saying", and through listening and obeying, are saved.

The 1939 Project.

Project money was sent in from Canada District all through the month of January. Final figures are not yet available. Figures from the Luther League office set the amount for 1939 at \$230.95. However, when the final figures come it will be more than that we believe. Thirty-five dollars in 1939 Project money was sent in too late to be applied on 1939 Project. With that amount added to \$230.95 would make a total of \$265.95—the largest amount in the history of our district.

Canada District Luther League Convention, Calgary, July 18—21 1940.

We are now in position to state that the above dates are made definite. Considerable difficulty has been encountered in making satisfactory arrangements. We see now that the Lord's hand has been in the making of the plans.

The District Board decided on July 11—14. When the Steering Committee met for the planning of the Youth Conference it was found that July 11—14 would be most suitable also for that gathering. We were kindly ask if would be possible for us to relinquish the dates we had planned. This, at that time, did not seem possible due to the fact that Bible Camps and Circuit conventions were planned with July 11—14 in mind. However another unforeseen difficulty in the convention city, Calgary, arose. Immediately we decided that we make this slight change that we begin in Calgary July 14 and continue the 15 and 16th. That would be a change of only two days so that it would not cause so much disturbance in other plans.

Nor did this plan materialize. New difficulties arose making it necessary again to change plans. Pastor Saugen of Calgary preferred July 18—21 under the circumstances. Now there was one question that came to mind: Could Pastor Oscar C. Hanson the International Luther League President spend two Sundays in Canada making it possible for him to attend the Youth Conference and also our District convention if these were held July 11—14 and 18—21? We felt that would be ideal. It is with joy we learn that Pastor Hanson has changed his plans to accommodate our situation. The Lord's hand has been evident in the plans. Now it is possible for us to have Pastor Hanson speak at the Youth Conference, then come to Hastings Lake Bible Camp in Alberta for a few days and at the same time dedicate the new Auditorium that has been built there this winter. Then from Hastings Lake he will have one day to reach Calgary for our District Convention beginning Thursday at 4:00 P.M. July 18th. with a Prayer session. What could be more ideal?

Pastor G. O. Evenson of Moose Jaw, Vice President of Canada District Luther League has kindly consented to arrange for the separate sessions at Regina. Details of the program will be given as available. We thank the Lord for His gracious guidance.

—V.